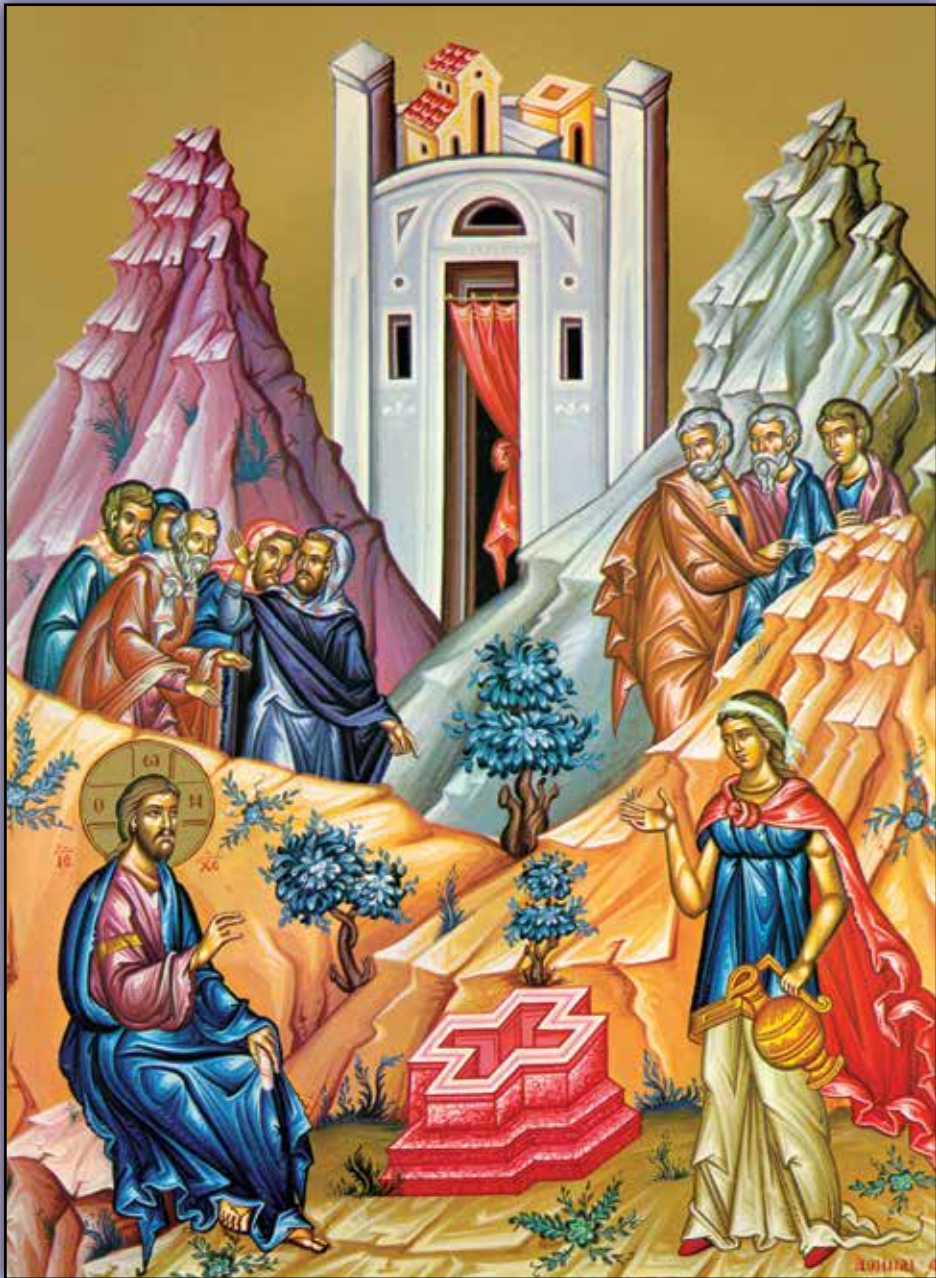


SUNDAY OF THE SAMARITAN WOMAN



Icon of Christ with the Samaritan Woman

May 2, 2021: Sunday of the Samaritan Woman		
Epistle: Acts 11: 19-26 & 29-30		Gospel: Jn. 4: 5-42
Mon., May 3	9:00	Health of Dolly Daniels (Family)
Tues., May 4	9:00	+ A.J. Soltysiak (Dolly Daniels)
Wed., May 5	No Divine Liturgy Today	
Thurs. May 6	9:00	+ George & Florence & Robert Chomo (Nick & Joyce Spryn) 6:00 pm Moleben to the Mother of God
Fri., May 7	9:00	+ Leo & Christine Danylak (Leo Danylak)
Sat., May 8	No Morning Divine Liturgy 2:00 pm Confessions 4:00 pm + George & Mary Marushock (Daughter, Ilona)	
Sun., May 9	10:00	For Our Mothers



SUNDAY OF THE SAMARITAN WOMAN

The fifth Sunday after the Feast of Holy Pascha is observed by the Eastern Church as the Sunday of the Samaritan Woman. The day commemorates the encounter of Christ with the Samaritan woman at Jacob's well. The biblical story of this event and the dialog between Christ and the woman is found in the Gospel of Saint John 4:5-42.

One of the most ancient cities of the Promised Land was Shechem, also called Sikima, located at the foot

of Mount Gerazim. There the Israelites had heard the blessings in the days of Moses and Jesus of Navi. Near to this town, Jacob, who had come from Mesopotamia in the nineteenth century before Christ, bought a piece of land where there was a well. This well, preserved even until the time of Christ, was known as Jacob's Well. Later, before he died in Egypt, he left that piece of land as a special inheritance to his son Joseph (Gen. 49:22). This town, before it was taken into possession by Samaria, was also the leading city of the kingdom of the ten tribes. In the time of the Romans it was called Neapolis, and at present Nablus. It was the first city in Canaan visited by the Patriarch Abraham. Here also, Jesus of Navi (Joshua) addressed the tribes of Israel for the last time. Almost three hundred years later, all Israel assembled there to make Roboam (Rehoboam) king.

When our Lord Jesus Christ, then, came at midday to this city, which is also called Sychar (John 4:5), He was wearied from the journey and the heat. He sat down at this well. After a little while the Samaritan woman mentioned in today's Gospel passage came to draw water. As she conversed at some length with the Lord and heard from Him secret things concerning herself, she believed in Him; through her many

other Samaritans also believed.

Concerning the Samaritans we know the following: In the year 721 before Christ, Salmanasar (Shalmaneser), King of the Assyrians, took the ten tribes of the kingdom of Israel into captivity, and relocated all these people to Babylon and the land of the Medes. From there he gathered various nations and sent them to Samaria. These nations had been idolaters from before. Although they were later instructed in the Jewish faith and believed in the one God, they worshipped the idols also. Furthermore, they accepted only the Pentateuch of Moses, and rejected the other books of Holy Scripture. Nonetheless, they thought themselves to be descendants of Abraham and Jacob. Therefore, the pious Jews named these Judaizing and idolatrous peoples Samaritans, since they lived in Samaria, the former leading city of the Israelites, as well as in the other towns thereabout. The Jews rejected them as heathen and foreigners, and had no communion with them at all, as the Samaritan woman observed, "the Jews have no dealings with the Samaritans" (John 4:9). Therefore, the name Samaritan is used derisively many times in the Gospel narrations.

After the Ascension of the Lord, and the descent of the Holy Spirit at

Pentecost, the woman of Samaria was baptized by the holy Apostles and became a great preacher and Martyr of

Christ; she was called Photine, and her feast is kept on February 26.

WHY DO WE STAND, AND NOT KNEEL, FROM EASTER TO PENTECOST?

In the tradition of the Ukrainian Catholic Church, it is not correct to kneel at anytime from Easter to Pentecost. Despite the fact that other churches do it or “visitors...are surprised” does not change the fact that kneeling is not proper during this time. In the Ukrainian Catholic Tradition, the action of kneeling and prostrating is a penitential posture. It is the position of a sinner seeking forgiveness. It is NOT a position of adoration (as it is in the West). This is why it is practiced so often in the Lenten season.

Standing is the proper position for giving praise and thanks to God in the spirit of joy and happiness. During the Paschal Season (Easter to Pentecost),

the time for repentance, and fasting, is over. It is the time of our salvation for “Christ is Risen!” We express our joy, thanksgiving and adoration for this fact and the fact that we who have “...been baptized into Christ and put on Christ” have also risen with Him. It is for this reason that kneeling is improper during this holy season. To kneel during this season is to imply that you do not accept the Resurrection of Christ. By standing for all prayer, (even private before and after services) we are demonstrating, in a bodily way, that you believe that *“Christ is risen from the dead, and by death He has trampled death and to those in the graves He has granted life.”*

THE EUCHARIST: FOOD FOR RESURRECTION.

During the first three or four centuries of Christianity, if you asked a Christian to name the feast days of the church, your answer would have been a puzzled stare, for there was only one feast: the Resurrection of the Lord. Every Sunday was a feast celebrating the

one great feast. Even though our calendar now has many beautiful and holy feasts, we must continually be called back to the fact that all these other feasts exist because of the feast of Christ’s passover from death to life - Pascha.

How do we celebrate Easter, the

greatest of our Christian feasts? By doing what we do every Sunday and every day: celebrating the Divine Liturgy. On the first Easter, as the heartbroken disciples walked the road to Emmaus, the Lord was with them but they did not realize it. They only recognized him “in the breaking of the bread” (Luke 22:35). It is the same for us. In the Liturgy — the breaking of the bread — we meet the risen Lord together. We meet him in each other — for by our baptism into his death and resurrection, we have be-

come members of one body, the Body of Christ. We meet him in his word — in the liturgy the scriptures are proclaimed to us, that they might take root and grow in us. And we meet him in a special way in the Eucharist, the sacrament of his Body and Blood, which is food for resurrection: “whoever eats this bread will live forever” (John 6:51). The Lord is risen indeed, and it is the Risen One who truly presides at this and every Eucharist.

DO YOU KNOW HOW THE APOSTLES DIED?

This will serve as a reminder that our personal and business sufferings are minor... compared to the intense persecution and cold cruelty the Apostles and disciples of Jesus Christ faced in those times because of their undying Faith.

ST. MATTHEW suffered martyrdom in Ethiopia, killed by a sword wound.

ST. MARK died in Alexandria, Egypt, after being dragged by horses through the streets until he was dead.

ST. LUKE was hanged in Greece as a result of his tremendous preaching to the lost.

ST. JOHN faced martyrdom when he was boiled in huge basin of boiling oil

during a wave of persecution in Rome. However, he was miraculously delivered from death. John was then sentenced to the mines on the prison island of Patmos. He wrote his prophetic “Book of Revelation” on Patmos. The apostle John was later freed and returned to serve as Bishop of Edessa in modern Turkey. He died as an old man, the only apostle to die peacefully.

ST. PETER was crucified upside down on a cross. According to church tradition it was because he told his tormentors that he felt unworthy to die in the same way that Jesus Christ had died.

ST. JAMES just “The Leader” of the church in Jerusalem, he was thrown over a hundred feet down from the

southeast pinnacle of the Temple when he refused to deny his faith in Christ. When they discovered that he survived the fall, his enemies beat James to death with a fuller's club. This was the same pinnacle where Satan had taken Jesus during "The Temptation."

ST. JAMES THE GREAT son of Zebedee, James was a fisherman by trade when Jesus called him to a lifetime of ministry. As a strong leader of the church, James was ultimately beheaded at Jerusalem. The Roman officer who guarded James watched amazed as James defended his faith at his trial. Later, the officer walked beside James to the place of execution. Overcome by conviction, he declared his new faith to the judge and knelt beside James to accept beheading as a Christian.

ST. BARTHOLOMEW also known as Nathaniel, he was a missionary to Asia. He witnessed for our Lord in present day Turkey. Bartholomew was martyred for his preaching in Armenia where he was flayed to death by a whip.

ST. ANDREW was crucified on an x-shaped cross in Patras, Greece. After being whipped severely by seven sol-

diers, they tied his body to the cross with cords to prolong his agony. His followers reported that, when he was led toward the cross, Andrew saluted it in these words: "I have long desired and expected this happy hour. The cross has been consecrated by the body of Christ hanging on it." He continued to preach to his tormentors for two days until he expired.

ST. THOMAS was stabbed with a spear in India during one of his missionary trips to establish the church in the sub-continent.

ST. JUDE was killed with arrows when he refused to deny his faith in Christ.

ST. MATTHIAS, the apostle chosen to replace the traitor Judas Iscariot, was stoned and then beheaded.

ST. PAUL was tortured and then beheaded by the evil Emperor Nero at Rome in A.D. 67. Paul endured a lengthy imprisonment, which allowed him to write his many epistles to the churches he had formed throughout the Roman Empire. These letters, which taught many of the foundational doctrines of Christianity, form a large portion of the New Testament.

THANK YOU TO OUR SUPPORTERS

THANK YOU to everyone who participated in our Lenten Fundraiser and

Flower Sales. With your help, we were able to earn \$2,697 for our Parish.

MAY DEVOTIONS

The month of May is devoted to our heavenly Mother, Mary. A Moleben service will be offered on Thursdays in May, at 6:00 pm. Come to church,

join us in honoring her, who God first honored, by choosing her to be the Mother of His Son

FLEA MARKET & HOMEMADE FOOD SALE

Saints Peter & Paul Ukrainian Greek Catholic Church, North River & West Chestnut Streets, Wilkes-Barre will hold a Flea Market & Homemade Food Sale, Saturday, May 22, 2021 from 8:00 am to 2:00 pm and Sunday, May 23, 2021 from 10:00am to 2:00 pm. Tables for the sale are \$10.

Call (570) 829-3051 to reserve your table by Thursday, May 20th. Come out and sell your Spring Cleaning Treasures, or Browse our vendors' selection of theirs. Find a bargain and enjoy some good food from Baba's Kitchen. Chances will be sold for our Variety Basket Raffle.

Mark Your Calendars

Due to the Covid-19 Pandemic, last year we were forced to cancel the Memorial Services at our Cemetery. As conditions are improving, we will resume having the Memorial Services at our Cemetery.

THE MEMORIAL SERVICES AT OUR CEMETERY WILL TAKE PLACE THIS YEAR ON

SUNDAY, MAY 30TH. BEGINNING AT 10:00 AM. THERE WILL ONLY BE ONE DIVINE LITURGY ON THAT SUNDAY. Following the Divine Liturgy, a Panachyda Service will be held to pray for all those buried at our Cemetery, after which, individual graves will be blessed.

COLLECTION PROCESSING TEAM...

The Collection Processing Team for the month of May 2021 is Team #1:

Jerry Sereditch, Michaelene Davis, and Gloria Jablonski.

Sunday Collection for April 24 & 25, 2021: \$

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Rev. Nestor Iwasiw, Pastor

The Samaritan Woman

The Fourth Gospel, attributed to Saint John the Evangelist, is used exclusively from Easter until Pentecost for the Sunday readings. The first chapter of John's Gospel is the proclamation used for the Divine Liturgy on Easter itself. This week, we are reminded of the story of Christ's encounter with the Samaritan woman at the well of Jacob, and thereby Christ's fulfillment of the Old Testament. In one of the many unique stories of the Fourth Gospel not found in the Synoptics (Matthew, Mark or Luke), Jesus reveals himself as Messiah to this woman of Samaria and talks with her about the "water that I will give will become ... a spring of water gushing up to eternal life."

In the early days of His ministry, Jesus travels back and forth between Galilee and Jerusalem, and must pass through Samaria. The Samaritans

were outcast Jews because they were not subject to the Babylonian exile of the Israelites from other provinces. Therefore, when Jesus talks with this Samaritan woman, His disciples are surprised and in shock that He would carry on a conversation with a woman at the well, let alone a Samaritan. But as the story is explained, the woman's testimony about Jesus spreads through the nearby town, and because of her many come to hear His teachings. After hearing His word, they come to believe in Him, and proclaim Him "the Savior of the world." (Jn 4:42)

With water as the focal point of this encounter, we are once again reminded of our Baptism, and that Christ's Baptism is that of "eternal life" through "living water."

Archbishop Vsevolod of Scopelos